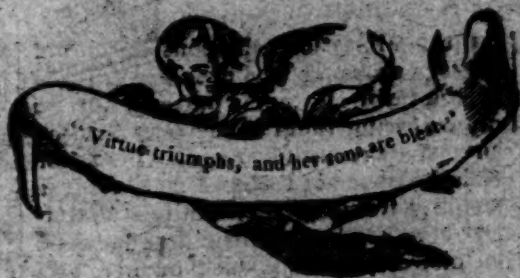


WEEKLY



VISITOR,

OR,

LADIES' MISCELLANY.

"TO WAKE THE SOUL BY TENDER STROKES OF ART,
"TO RAISE THE GENIUS AND TO MEND THE HEART."

VOL. II.]

SATURDAY, January 14, 1804.

[No. 61]

The indulgence in Fashionable Levities, so common in the higher circles in London is, a trait not often met with in the character of the American female, but as it is in some degree a vice of every country, it is here presented from the able pen of HANNAH MORTON, tho' written fifty years ago, will be acceptable, as it forcibly warns the unthinking fair of the dangers attending imprudent connections, and want of confidence in the marriage-state.]

THE FATAL EFFECTS

ON

FASHIONABLE LEVITIES,

OR, THE

STORY OF ELIZABETH.

[From *The Adventurer*.]

CIRCUMSTANCES have been admitted as evidences of guilt, even when death has been the consequence of conviction; and a conduct by which evil is strongly implied, is little less pernicious than that by which it is expressed. With respect to society, as far as it can be influenced by example, the effect of both is the same; for every man encourages the practice of that

vice which he commits in appearance, though he avoids it in fact: and with respect to the individual, as the esteem of the world is a motive to virtue only, less powerful than the approbation of conscience, he, who knows that he is already degraded by the imputation of guilt, will find himself half disarmed when assailed by temptation; and as he will have less to lose, he will indeed be less disposed to resist. Of the son, whose levity is most likely to provoke censure, it is eminently true, that the loss of character by imprudence frequently induces the loss of virtue: the ladies therefore, should be proportionably circumspect; as to those, in whom folly is most likely to terminate in guilt, it is certainly of most importance to be wise.

This subject has irresistibly obtruded itself upon my mind in the silent hour of meditation, because, as often as I have reviewed the scenes in which I have mixed among the busy and the gay, I have observed, that a depravity of manners, a licentious extravagance of dress and behavior, are become almost universal; virtue seems ambitious of a resemblance to vice, as vice glories in the deformities which she has been used to hide.

A decent timidity and modest reserve, have been always considered as auxiliaries to beauty; but an air of dissolute boldness is now affected by all who would be thought graceful or polite:

chastity, which used to be discovered in every gesture and every look, is now retired to the breast, and is found only by those who intend its destruction; as a general when the town is surrendered retreats to the citadel, which is always less capable of defence when the outworks are possessed by the enemy.

There is now little apparent difference between the virgin and the prostitute; if they are not otherwise known, they may share the box and drawing-room without distinction. The same fashion which takes away the veil of modesty, will necessarily conceal lewdness; and honor and shame will lose their influence, because they will no longer distinguish virtue from vice. General custom, perhaps, may be thought an effectual security against general censure; but it will not always lull the suspicions of jealousy; nor can it familiarize any beauty without destroying its influence, or diminish the prerogative of a husband without weakening his attachment to his wife.

The excess of every mode may be declined without remarkable singularity; and the ladies, who should even dare to be singular in the present defection of taste, would proportionably increase their power and secure their happiness.

I know that in the vanity and the presumption of youth, it is common to

allege the consciousness of innocence, as a reason for the contempt of censure; and a license, not only for every freedom, but for every favor except the last. This confidence can, perhaps, only be repressed by a sense of danger: and as the persons whom I wish to warn, are most impatient of declamation, and most susceptible of pity, I will address them in a story; and I hope the events will not only illustrate but impress the precept which they contain.

Flavilla, just as she had entered her fourteenth year, was left an orphan to the care of her mother, in such circumstances as disappointed all the hopes which her education had encouraged. Her father, who lived in great elegance upon the salary of a place at court, died suddenly without having made any provision for his family, except an annuity of one hundred pounds, which he had purchased for his wife with part of her marriage portion; nor was he possessed of any property, except the furniture of a large house in one of the new squares, an equipage, a few jewels, and some plate.

The greater part of the furniture and the equipage were sold to pay his debts; the jewels which were not of great value, and some useful pieces of the plate, were reserved; and Flavilla removed with her mother into lodgings.

But notwithstanding this change in their circumstances, they did not immediately lose their rank. They were still visited by a numerous and polite acquaintance; and though some gratified their pride by assuming an appearance of pity, and rather insulted than alleviated their distress by the whine of condolence, and a minute comparison of what they had lost with what they possessed; yet from others they were continually receiving presents, which still enabled them to live with a genteel frugality: they were still considered as people of fashion, and treated by those of a lower class with distant respect.

Flavilla thus continued to move in a sphere to which she had no claim; she was perpetually surrounded with elegance and splendor, which the caprice of others like the rod of an enchanter, could dissipate in a moment, and leave her to regret the loss of enjoyments, which she could neither hope to obtain nor cease to desire. Of this, however, Flavilla had no dread. She was remarkably tall for her age, and was celebrated not only for her beauty but her wit:

these qualifications she considered, not only as securing whatever she enjoyed by the favor of others, but as a pledge of possessing them in her own right by an advantageous marriage. Thus the vision that danced before her, derived stability from the very vanity it flattered; and she had as little apprehension of distress, as diffidence of her own power to please.

There was a fashionable levity in her carriage and discourse, which her mother, who knew the danger of her situation, labored to restrain, sometimes with anger, and sometimes with tears, but always without success. Flavilla was ever ready to answer, that she neither did nor said any thing of which she had reason to be ashamed; and therefore did not know why she should be restrained, except in mere courtesy to envy whom it was an honor to provoke, or to slander whom it was a disgrace to fear. In proportion as Flavilla was more flattered and caressed, the influence of her mother became less; and though she always treated her with respect from a point of good breeding, yet she secretly despised her maxims and applauded her own conduct.

Flavilla at eighteen was a celebrated toast; and among other gay visitants who frequented her tea-table, was Clodio, a young baronet, who had just taken possession of his title and estate. There were many particulars in Clodio's behavior, which encouraged Flavilla to hope that she should obtain him for a husband: but she suffered his assiduities with such apparent pleasure, and his familiarities with so little reserve, that he soon ventured to disclose his intention, and make her what he thought a very genteel proposal of another kind: but whatever were the artifices with which it was introduced, or the terms in which it was made, Flavilla rejected it with the utmost indignation and disdain. Clodio, who, notwithstanding his youth, had long known and often practised the arts of seduction, gave way to the storm, threw himself at her feet, imputed his offence to the frenzy of his passion, flattered her pride by the most abject submission and extravagant praise, intreated her pardon, aggravated his crime, but made no mention of atonement by marriage. This particular, which Flavilla did not fail to remark, ought to have determined her to admit him no more: but her vanity and her ambition were still predo-

minant, she still hoped to succeed in her project, Clodio's offence was tacitly forgiven, his visits were permitted, his familiarities were again suffered, and his hopes revived.

He had long entertained an opinion that she loved him, in which, however, it is probable, that his own vanity and her indiscretion concurred to deceive him; but this opinion, though it implied the strongest obligation to treat her with generosity and tenderness, only determined him again to attempt her ruin, as it encouraged him with a probability of success. Having, therefore, resolved to obtain her as a mistress, or at once to give her up, he thought he had little more to do, than to convince her he had taken such a resolution, justify it by some plausible sophistry, and give her some time to deliberate upon a final determination. With this view he went a short journey into the country; having put a letter into her hand at parting, in which he acquainted her,

That he had often reflected with inexpressible regret, upon her resentment of his conduct in a late instance; but that the delicacy and ardor of his affection were insuperable obstacles to his marriage: that where there was no liberty, there could be no happiness; that he should become indifferent to the endearments of love, when they could no longer be distinguished from the officiousness of duty: that while they were happy in the possession of each other, it would be absurd to suppose they would part; and that if this happiness should cease, it would not only ensure but aggravate their misery to be inseparably united: that this event was less probable, in proportion as their cohabitation was voluntary; but that he would make such provision for her upon the contingency, as a wife would expect upon his death. He conjured her not to determine under the influence of prejudice and custom, but according to the laws of reason and nature. After mature deliberation, said he, remember that the whole value of my life depends upon your will. I do not request an explicit consent, with whatever transport I might behold the lovely confusion which it might produce. I shall attend you in a few days, with the anxiety, though not with the guilt of a criminal, who waits for the decision of his judge. If my visit is admitted, we will never part; if it is rejected, I can see you no more.

(To be continued)

VARIOUS

MODES OF COURTSHIP

Among different Nations.

BY WM. ALEXANDER.

TAKING it for granted then, that the declaration of the sentiment of love is a privilege of the men, founded on nature, and sanctioned by custom, the various modes of making that declaration by them, and of accepting or refusing it by the women, were we able to give a perfect account of it, would make one of the most curious and entertaining parts of human history, and equally furnish matter of speculation for the fine lady and the philosopher. We can, however, exhibit but little of this entertainment, while we treat of the ancient inhabitants of the East; who, strangers to sentiment and delicacy of feeling, bought a bride with the same dispassionate coolness and deliberation, as they would have done an ox or an ass; and even in the review of the other nations, historical information does not enable us to make it so complete as we could wish.

We laid it down as a general rule, that the declaration of love was the peculiar privilege of the men; but as all general rules are liable to some exceptions, there are also a few to this. An Israelitish widow had, by law, a power of claiming in marriage the brother of her deceased husband; in which case, as the privilege of the male was transferred to the female, so that of the female was likewise transferred to the male, he had the power of refusing; the refusal, however, was accompanied with some mortifying circumstances; the woman whom he had thus slighted was to come unto him in the presence of the elders of the city, and to loose the shoe from his foot, and spit in his face.

To man, by nature bold and intrepid, and invested with unlimited power of asking, a refusal was of little consequence; but to woman, more timid and modest, and whose power of asking was limited to the brethren of her deceased husband, it was not only an affront, but a real injury, as every one would conclude that the refusal arose from some well-grounded cause, and would therefore so despise the woman, that she

could have but little chance for a future husband: hence, perhaps, it was tho't necessary to fix some public stigma on the dastard who was so ungallant as not to comply with the addresses of a woman.

A custom something similar to this obtains at present among the Hurons and Iroquois: when a wife dies, the husband is obliged to marry the sister, or, in her stead, the woman whom the family of his deceased wife shall choose for him: a widow is also obliged to marry one of the brother's of her deceased husband, if he has died without children, and she is still of an age to have any. Exactly the same thing takes place in the Caroline islands; and there, as well as among the Hurons, the woman may demand such brother to marry her, though we are not informed whether they ever exercise that power.

In the isthmus of Darien, we are told that the right of asking is promiscuously exerted by both sexes; who, when they feel the passion of love, declare it without the least embarrassment; and in the Ukraïn, the same thing is said to be still carried farther, and the women more generally to court than the men. When a young woman falls in love with a man, she is not in the least ashamed to go to his father's house, and reveal her passion in the most pathetic manner, and to promise submissive obedience, if he will accept of her for a wife. Should the insensible man pretend any excuse, she tells him she is resolved never to go out of the house till he gives his consent; and accordingly, taking up her lodging, remains there. If he still obstinately refuses her, his case becomes exceedingly distressing: the church is commonly on her side, and to turn her out would provoke all her kindred to revenge her honor; so that he has no method left but to betake himself to flight till she is otherwise disposed of.

As the two sexes in Greece had but little communication with each other, and a lover was seldom favored with an opportunity of telling his passion to his mistress, he used to discover it by inscribing her name on the walls of his house, on the bark of the trees of a public walk, or the leaves of his books: it was customary for him also to deck the door of the house where his fair one lived, with flowers and garlands; to make libations

of wine before it, in the manner that was practised at the temple of Cupid. Garlands were of great use among the Greeks in the affairs of love. When a man untied his garland, it was a declaration of his having been subdued by that passion: and when a woman composed a garland, it was a tacit confession of the same thing.

Such were the common methods of discovering the passion of love—the methods of prosecuting it were still more extraordinary, and less reconcilable to civilization and good principles. When a love affair did not prosper in the hands of a Grecian, he did not endeavor to become more engaging in his manners and person; he did not lavish his fortune in presents, or become more obliging and assiduous in his addresses, but immediately had recourse to incantations and philtres; in composing and dispensing of which, the women of Thessaly were reckoned the most famous, and drove a traffic in them of no inconsiderable advantage. These potions were given by the women to the men, as well as by the men to the women, and were generally so violent in their operation as for some time to deprive the person who took them of sense, and not uncommonly of life.

(To be continued.)

OF MAN.

[FROM THE STUDIES OF NATURE, BY ST. PIERRE.]

I SHALL speak of man. Every work of nature has presented to us, hitherto only partial relations; man will furnish such as are universal. Examining those in which he stands to the elements, we shall observe, that his eyes are turned, not towards heaven, but to the horizon; so that he may view, at once, the heaven which illuminates, and the earth which supports him. His visual rays take in near half of the celestial hemisphere, and of the plane on which he treads, and their reach extends from the grain of sand, which he tramples under foot, to the star which shines over his head, at an immeasurable distance.

He alone, of animals, can enjoy equally day and night; can bear to live with-

in the torrid, and upon the ices of the frigid zone. If certain animals partake with him these advantages, it is only by means of his instructions, and under his protection. For all this he is indebted to the element of fire, of which he alone is the sovereign lord. Some authors pretend, that certain of the brute creation understand the management of it, and that the monkeys in America keep up the fires kindled by travellers in the forests. No one denies that they love its heat, and resort to it for warmth, when man retires. But as they have perceived its utility, why have they not preserved the use of it? However simple the manner of keeping up fire may be, by supplying it with fuel, not one of them will ever attain to that degree of sagacity.

The dog, much more intelligent than the monkey, a witness every hour of the effects of fire; accustomed in our kitchens to live only on meat that is dressed if you give him raw flesh, will never dream of roasting it on the coals. This barrier, which separates man from the brute, weak as it may appear, is insurmountable, to animals. And this is one of the greatest blessings of providence, bestowed for the general security; for how many unforeseen and irreparable conflagrations would take place, were fire at their disposal? God has entrusted the first agent in nature, to that being alone whom reason has qualified to make a right use of it.

While some historians bestow this faculty on the brutes, others deny it to man. They alledge that many nations were destitute of it, till the arrival of Europeans among them. To prove this, they quote the inhabitants of the Marianne Islands, otherwise called the Isle of Thieves, by a calumnious imputation so common among sailors. But this assertion is grounded on bare supposition: namely, on the very natural astonishment expressed by these islanders, on seeing their villages set on fire by the Spaniards, whom they had received with kindness. They contradict themselves, by relating, that these very people used canoes, daubed over with bitumen, which necessarily supposes, in the case of savages unacquainted with iron, that fire had been employed in hollowing of their canoes; or, at least, in careening them. Finally, we are told that they fed on rice, the preparation of which, however simple, requires, of necessity, the application of fire.

This element is universally necessary to human existence, even in the hottest climates. By means of fire alone, man guards his habitation, by night, from ravenous beasts of prey; drives away the insects which thirst for his blood; clears the ground of the trees and plants which cover it; in a word, in every country, with fire he prepares his food, dissolves metals, vitrifies rocks, hardens clay, softens iron, and gives, to all the productions of the earth, the forms of combinations, which his necessities require.

The benefits which he derives from the air are no less extensive. Few animals are, like him, capable of respiring, with equal ease, at the level of the sea, and on the summit of the loftiest mountains. Man is the only being who gives it all the modulations of which it is susceptible. With his voice alone, he imitates the hissing, the cries, the singing of all animals; while he enjoys the gift of speech, denied to every other. Sometimes he communicates sensibility to the air; he makes it sigh in the pipe, complain in the flute, threaten in the trumpet, and to animate to the tone of his passions the brass, the box-tree, and the reed. Sometimes he makes it his slave; forces it to grind, bruise, and move, to his advantage, an endless variety of machinery. In a word he yokes it to his car, and constrains it to waft him even over the billows of the ocean.

That element, in which few of the inhabitants of earth are able to live, presents to man alone the easiest of communications. He swims, he dives in it he pursues the sea-monster to the abysses of the deep: he hunts and stabs the whale even under mountains of ice: alights on every island in the bosom of the sea, and asserts his empire over it.

Whatever irregularity may appear on the surface of the earth, man is the only being formed with the capacity of pervading all its parts. There is established, among all his limbs an equilibrium so perfect, so difficult to be preserved, so contrary to the laws of our mechanism, that there is no sculptor capable of forming a statue resembling man, broader and heavier above than below, which shall be able to maintain an erect position, and remain immovable, on a basis so small as his feet. It would be quickly upset by the slight-

est breath of wind. How much more, then, would be requisite to make it walk like him? There is no animal whose body is susceptible of so many different movements; who unites in himself all the possible varieties of animal motion; who is equally adapted to clamber to the summit of the rock, to walk on the surface of the snow; to traverse the river and the forest, to pick the moss of the fountain, and the fruit of the palm-tree; to feed the bee and to tame the elephant.

In man nature has collected every thing that is lovely in color and in form, whether from harmony or contrast. To these she has added movements the most majestic and the most graceful. Indeed, so wonderful are these combinations, that all animals, in their natural state, are struck at sight of him, with terror or with love; and as he is the only being who has the disposal of fire, the principal of life, so he alone practises agriculture, which is its support. The ox never thinks of resowing the grain which he treads out on the barn floor, nor the monkey, the maize of the field which he plunders. Man alone raises his intelligence up to that of nature. He not only pursues her plans, but recedes from them. He covers regions destined for forests, with corn and wine. He says to the pine of Virginia, and to the chesnut of India, You shall grow in Europe. Nature seconds his efforts, and seems, by her complaisance, to invite him to prescribe laws to her.

For man nature has covered the earth with plants, and though their species be infinite, not a single one but may be converted to his use. She has selected some out of every class, to minister to his pleasure or support, wherever he pleases to fix his habitation. She permits the plants most useful to him to grow in all climates; but the domestic ones, from the cabbage up to the corn, alone, like man himself, are citizens of the world. The others serve for his bed, for his roof, for his clothing, for medicine, at least for fuel.

The animals are wonderfully formed, at once to live in situations the most rugged, and, animated by an instinct the most tractable, to associate with man. Every region is supporting a race of servants for him; but those animals, in which are united the greatest number

of utilities, live with him over the whole face of the earth. Delighting to pasture, each according to its nature, there is no corner of the earth where the whole vegetable crop may not be reaped; and in the evening all return to the habitation of man, with murmurs, with bleatings, with cries of joy, bringing back to him the delicious tribute of innumerable plants, transformed, by a process the most inconceivable, into honey, milk, butter, eggs, and cream.

While some philosophers assign to every species of dog a common origin, others ascribe a difference of origin to man. Their system is founded on the variety of size and color in the human species; but neither color, nor stature, are distinctive characters, in the judgment of all naturalists. According to them, color is merely accidental; superior stature only a greater expansion of forms. Difference of species arises from the difference of proportions; now this characterizes that of dogs. The proportions of the human body nowhere vary; the black color, within the tropics, is simply the effect of the heat of the sun, which tinges man in proportion as he approaches the line; and it is one of the blessings of nature. His size is invariably the same in every age, and in all places, notwithstanding the influence of food and climate, by which other animals are so powerfully affected; but from the tallest to the shortest of the human race, there is not, at most, the difference of a foot. Their stature is the same, at this day, as in the time of the Egyptians; at Archangel as in Africa, as is evident from the length of mummies, and that of the tombs of the ancient Indians, found in Siberia, along the banks of the river Petzora.

The somewhat contracted stature of the Laplanders is to be imputed, I presume, to their sedentary mode of living; for I have observed, among ourselves, a similar contraction of size in persons of occupations requiring little exercise. That of the Patagonians, on the contrary is more expanded than that of the Laplanders, though they inhabit a latitude as cold, from their greater disposition to be moving about. The Laplander passes the greater part of the year shut up amidst his herds of reindeer; whereas the Patagonian is perpetually a stroller, for he lives entirely by hunting and fishing. Besides, the first travellers to whom we are indebted for

our knowledge of these two nations, have greatly exaggerated the smallness of the one, and the magnitude of the other.

Man, over the whole globe, is at the centre of all magnitudes, of all movements, and of all harmonies. His stature, his limbs, his organs, have proportions so adjusted to all the works of nature, that she has rendered them invariable as their combination. He constitutes, himself alone, a genus which has neither class nor species, dignified, by way of excellence, with the title of mankind. In every age, man has been the friend of man, not merely from the interests of commerce, but by the more sacred, the more indissoluble bands of humanity. We are all bondsmen for each other. The happiness of every individual is attached to the happiness of mankind. He is under obligation to exert himself for the general good, because his own depends upon it. Instinct discovers to the animal its necessities only; but man alone, has raised himself from the dark womb of profound ignorance, to the knowledge and belief of God: and on this knowledge are founded all the associations of the human race, without a single exception.

As man has formed his intellect on that of nature, he has been obliged to regulate his moral sense by that of her author. He felt that, in order to please him who is the principle of all good, it was necessary to contribute to the general good; hence the efforts made by man, in every age, to raise himself to God, by the practice of virtue. Thither he directs, without perceiving it, his hopes, his fears, his pleasures, his pains, his loves; and passes his life in pursuing, or in combating, these fugitive impressions of Deity.

OF THE ORIGIN AND DESIGN OF CARDS.

ABOUT the year 1390, cards were invented, to divert Charles VI. then king of France, who was fallen into a melancholy disposition.

That they were not in use before appears highly probable: 1st, because no cards are to be seen, in any painting, sculpture, tapestry, &c. more ancient than the preceding period, but are re-

presented in many works of ingenuity since that age; secondly, no prohibitions relative to cards, by the king's edicts, are mentioned, although, some few years before, a most severe one was published, forbidding by name all manner of sports and pastimes, in order that the subjects might exercise themselves in shooting with bows and arrows, and be in a condition to oppose the English. Now it is not to be presumed that so alluring a game as cards would have been omitted in the enumeration, had they been in use.

Thirdly. In all the ecclesiastical canons, prior to the said time, there occurs no mention of cards; tho' twenty years after that date, card-playing was interdicted the clergy, by a Gallican synod: and about the same time is found, in the account book of the king's cofferer, the following charge: "Paid for a pack of painted leaves, bought for the king's amusement, three livres". Printing and stamping being then not discovered the cards were painted, which made them so dear: thence, in the above synodical canons, they are called *pagella picta*, painted little leaves.

Fourthly. About 30 years after this, came a severe edict against cards in France; and another by Emmanuel, duke of Savoy; only permitting the ladies this pastime, *pro spinulis*, for pins and needles.

The inventor proposed, by the figures of the four suits or colors, as the French call them, to represent the four states or classes of men in the kingdom.

By the Cœurs (hearts) the Gens de Cœurs, choir men, or ecclesiastics; and therefore the Spaniards who certainly received the use of cards from the French, have copas, or chalices, instead of hearts.

The nobility or prime military part of the kingdom, are represented by ends or points of lances or pikes; and our ignorance of the meaning and resemblance of the figure induced us to call them spades. The Spaniards have espada's (swords) in lieu of pikes, which is of similar import.

By diamonds are designed the order of citizens, merchants, and tradesmen, *carreaux* (stones.) The Spaniards have a coin, *diperos*, which answers to it:

and the Dutch call the French word *carreaux*, stinnen, stones and diamonds, from the form.

Trefle, the trefoil-leaf, or clover-grass, (corruptly called clubs) alludes to the husbandmen and peasants. How this suit came to be called clubs I cannot explain, unless borrowing the game from the Spaniards, who have *bastos* (staves or clubs) instead of trefoil, so gave the Spanish signification to the French figure.

The history of the four kings, which the French in drollery sometimes call the cards, is David, Alexander, Cæsar, and Charles; which names were then, and still are, on the French cards. These respectable names represent the four monarchies of the Jews, Greeks, Romans, and the Franks under Charlemagne.

By the queens are intended Argine, Esther, Judith, and Pallas, (names retained on the French cards) typical of birth, piety, fortitude, and wisdom, the qualifications residing in each person. Argine is an anagram for Regina, queen by descent.

By the knaves were destined the servants to knights; for knave, originally, meant only servant; and in an old translation of the bible St. Paul is called the knave of Christ) but French Pages and valets, now indiscriminately used by various orders of persons, were formerly only allowed to persons of quality, *esquires* (*escuires*) shield or armor-bearers.

Others fancy that the knights themselves were designed by those cards, because Hogier and Lahire, two names on the French cards, were famous knights at the time cards were supposed to be invented.

HANNA,

A FACT.

THE night was dark, and terribly did the north wind howl over the barren heath, when Hanna was returning home, after following the fortunes of her much beloved husband, during that ever memorable campaign in Egypt, where she nursed him with the most unremitting tenderness, whilst he labored under a lingering disease, to which he at length fell a victim. Poor Hanna's

situation was now truly dreadful; left in a strange country, without a soul to comfort her. She at last gained permission to return to England as nurse to some wounded soldiers, who were ordered home. She was now within fifty miles of her native village, oppressed with fear, grief, and uncertain whether or not she would be countenanced by her relations, whom she displeased by marrying contrary to their wishes, when she was benighted on the dreary heath. Young Cosmo, returning home, met the solitary wanderer. Being informed of her pitiable situation, he led her to his mother's hospitable mansion, where she met with every kindness. The good old Lady, feelingly alive to all the tender emotions of a benevolent heart, used every exertion in her power to render Hannah as happy as the state of her mind would allow. Neither was young Cosmo remiss in his attentions. Finding her of a most amiable disposition, and possessed of a temper perfectly consonant with his own, he made honorable proposals of marriage to her, with the entire consent of his much-respected mother. But, alas! poor Hanna's sufferings were not at an end: the morning they were to be united, Cosmo was seized with a violent fever, which terminated his existence in a few days. This truly melancholy event deprived the ill-fated Hanna of her senses. The situation of the venerable old Lady may be easily conceived. She will not allow the poor unfortunate to quit her house: she has called in every medical aid, and flatters herself with the delusive hope, that she will soon recover, and prove a comfort to her during her remaining years; of which, alas! there is little probability. Such a character as this venerable old Lady, is an honor to humanity. I am sorry I cannot mention her name.

ON THE HUMAN HEART.

BY LAVATER.

EACH heart is a world of nations, classes, and individuals; full of friendships, enmities, indifferences; full of being and decay, of life and death; the past the present and the future; the springs of health, and engines of disease: here joy and grief, hope and fear, love and hate, fluctuate, and toss the sullen and the gay, the hero and the coward, the giant and the

dwarf, deformity and beauty, on ever-restless waves. You will find all *within* yourself, that you find *without*: the numbers and characters of your friends bear an exact resemblance to your external ones; and your internal enemies are just as many, as inveterate; as irreconcilable as those without. The world that surrounds you is the magic-glass of the world, and of its forms within you: the brighter you are in yourself, so much brighter are your friends; so much more polluted are your enemies. Be assured, then, that to know yourself perfectly, you have only to set down a true statement of those who have ever loved or hated you.

ON THE PASSION OF LOVE.

ALL serious and strong expressions of the passion of love appear ridiculous to a third person; and though a lover may be good company to his mistress, he is so to nobody else: he himself is sensible of this; and, as long as he is in his sober senses, endeavors to treat his passion with raillery and ridicule. It is the only style in which we care to hear of it, because it is the only style in which we ourselves are disposed to talk of it. We grow weary of the grave and long-sentenced love of Cowley and Petrarch, who have never done with exaggerating the violence of their attachments; while the gaiety of Ovid and the gallantry of Horace are always agreeable. But what fashionable lover ever painted his passion for a lovely mistress, with such brief tenderness and effect as the village chorister of Hanover did, on the death of a young and beautiful country girl, with whom he was enamored? who after erecting, in the cemetery of the cathedral, a sepulchral stone to her memory, carved, in an artless manner, the figure of a blooming rose on its front, and inscribed beneath it these words, *C'est ainsi qu'elle fut.*

CURIOUS FACT,

Collected among others in a tour through many parts of England and Wales, by JOHN EVANS, A. M.

AT a ruinous house in Leicester, (Eng.) formerly the *Old Blue Inn*, where Richard III. lodged previous to the battle of Bosworth, in the

year 1485, a singular affair happened, which is thus recorded by Sir John Twisden, who had the particulars from persons of veracity.

A bedstead, which Richard had bro't with him, was set up for him to lay upon, and remained there when he marched for the field of battle. After his death, no person ever came to demand this bedstead, which was very large, strong, and heavy; it therefore became considered as a fixture belonging to the inn, and was transferred accordingly from landlord to landlord with the lease of the house. After many persons had occupied the inn, without any great notice being taken of the bedstead, it came into the possession of a very industrious couple, and the room into which the bedstead was fixed they appropriated to their own use. The good woman being one day very busy in cleaning the chamber, by accident struck the broom with considerable force against the bedstead, and was immediately surprised by hearing money jingle on the ground. Looking under the bed, she found several broad pieces of gold, which increasing her surprise, she called her husband, and acquainted him with the whole affair. The man was as much surprised as his wife, and both being very curious to unravel this mysterious affair, and discover some more coin if possible, they immediately stripped the bed-cloaths from off the bed. Then searching narrowly, they perceived a kind of door, which the stroke of the broom had just forced open; on which they opened it quite, where to their great joy many other pieces tumbled out. They now found; that what they had taken to be solid wood was hollow within, the whole cavity being filled with broad pieces of gold. They immediately secured their treasure, which amounted to a great sum. The pieces were all fresh, and of the coin of Richard the Third.

They, however, imprudently made the affair quite public, through an avaricious design of disposing of the pieces for considerably more than their intrinsic value. The rumor of this affair brought many of the nobility and gentry to the inn. Thus the custom was not only greatly increased, but ten guineas were frequently given for a single piece by those who made their opulence subservient to their curiosity. Thus the innkeeper grew extremely rich; but being of an avaricious temper, he would

not quit his inn, or sacrifice his interest to his ease. His opulence, however, gave him importance, so that he was deemed one of the most considerable men in the town of Leicester, and was once elected mayor. At length he died, and left the immense wealth, concerning which he had been so many years solicitous, to his wife, whose disposition being similar to her husband's, she likewise kept on the inn, though she was near seventy years of age.

At length the imagination of her immense riches proved a temptation to accomplish her destruction, and induced four wicked wretches to lay a scheme not only to rob her, but to murder her likewise, in order to prevent discovery. Among the four who had conspired to destroy her was a maid-servant, who had lived with her for many years, and her waiter, who had agreed, for the accomplishment of their villainy, to retire to some distant part of the kingdom to be married, and live at ease upon their ill-got treasure. On the fatal night appointed, they with their vile associates, two indigent townsmen, perpetrated the horrid deed, by cutting the old woman's throat from ear to ear! The bloody act was performed by her maid servant, to whom she had been remarkably kind, and indeed at her death, which could not have been very far off according to the common course of nature, she intended to bequeath her a considerable legacy. Thus by having a little patience, she would have been possessed without guilt, of more than what came to her share by imbruing her hands in the blood of her innocent mistress. They were, however, all greatly balked in their expectations, for the old lady had, but a little time before, put out her money to use, so that they found but a trifle in the house. They took, however, what money they could, and packing up plate, linen, wearing apparel, and the valuable moveables, they put all into a cart, which they had got in waiting for the purpose, and drove away in the middle of the night, leaving all the house fast except a back-door.

In the morning, the people of the town were amazed that the inn was not open at the usual time. When noon arrived, the inn still continued shut, as if it was the dead of night, and many travellers were at the same time waiting about the door for entertainment for themselves and cattle. This raised many suspicions, but at length several of

the neighbors applied to the mayor of Leicester, and informed him of their conjectures. The mayor, with proper officers, repaired to the place, and finding the back door open, they entered, and soon discovered that the people's surmises were but too true, when they perceived the house was stripped, and the hostess barbarously murdered. A hue and cry was immediately raised, and the assassins were so hotly pursued, that they were all apprehended the same evening, and brought back to Leicester, together with the property they had stolen. They were lodged in the gaol till the assizes, when they were all condemned, the three men to be hanged, and the woman to be burnt. Their sentence was executed accordingly, and they died unlamented.

AN EMPEROR'S DREAM.

THE emperor Charles Vth, having one day lost himself in the heat of a chase, and wandered in the forest far from his train; after much fatigue in trying to find a route, came at last to a solitary hedge ale-house, where he entered to refresh himself. On coming in, he saw four men, whose mien presaged him no good; he, however, sat down and called for something. These men, pretending to sleep, one of them rose, and approaching the emperor, said he had dreamed that he took his hat; and accordingly took it off. The second saying he had dreamed he had taken his coat, took that also. The third, with a like prologue, took his waistcoat. And the fourth, with much politeness said, he hoped there could be no objection to his feeling his pockets, and seeing a gold chain about his neck, whence hung his hunting horn, was about to take that too. But the emperor said, "Stop, my friend, I dare say you cannot blow it, I will teach you." So putting the horn to his mouth, he blew repeatedly, and very loud. His people, who searched for him, heard the sound, and entering the cottage, were surprised to see him in such a garb. "Here are four fellows," said the emperor, "who have dreamed what they please—I must also dream in my turn." Sitting down, and shutting his eyes a little while, he then started up, saying, *I have dreamed that I saw four thieves hanged.* and immediately ordered his dream to be fulfilled, the master of the inn being compelled to be their executioner.

THE VISITOR.



THE DISCONTENTED RABBIT.

A PETER-PINDARIC FABLE.

BY JAMES KENNEY.

A RABBIT who had all his life been pent
Within a hutch, at length grew discontent,
And having nothing else to do,
Amus'd himself in meditation
On a poor rabbit's luckless situation,
Compar'd with other animals he knew.

"Alas!" he cried, "how many ills I bear,
"And what a happy dog is yonder hare!
"He roves thro' wood or field contented, free,
"He has no cares or troubles, none at all;
"He can see life, enjoy Society,
"And when he pleases give his friends a call.

"For food no human tyrant's aid he needs,
"But as thro' gardens in and out he pops,
"On what best suits his taste he freely feeds—
"On cabbage now, and now on turnip tops,
"Whilst I with these infernal bars beset,
"Must be content with any thing I get.

"Yet why should I
"Thus tamely bear the loss of liberty,
"Whom nature made as proper to be free—
"As he?
"It surely never was by nature meant
"That I in this vile prison should be cramm'd
"I'll not endure it, no if I consent
"To bear it any longer I'll be d—d.

"But how shall I escape my keeper's clutch?
"I have it—when he opens next my hutch,
"Instead of tamely sitting like a dolt,
"I'll slyly make a spring and out I'll bolt."
The opportunity occur'd,
And Bunny really kept his word.

And now from all restraint set free,
He frisk'd about with wood'rous glee,
Till with his exercise he hungry grew,
Then food he sought and found enough,
But found it very sorry stuff.
To what he'd been accusom'd to,
To grumble now however 'twas too late,
So quietly he ate.—

Just so the rake in holy fable,
Who used in style to set at table,
And on all sorts of dainties dined,
Till he turn'd wicked sinner,
And then was forced to mess with filthy swine,
Or go as he deserv'd without his dinner.

At last he met the envied hare,
And vaunting told the whole affair
Of his escape, no doubt expecting praise,
And begg'd to know how best to spend his days,
Requesting too his kind advice,
If he again should stand in need of food,
As 'twas most probab'ly he should,
Where he might get a bit of something nice.

Puss shook his head: "the scheme you'll rue,"
Says he, "or I am much mistaken,
"Of having a good home forsaken,
"To try a life of which you nothing know.
"How could you such a thing design?
"You foolish fellow how imagine
"That you were suited to engage in
"A state so arduous as mine?

"A Thousand terrors, guns, hounds, snares,
"Against us hares,
"Are by the human race employ'd,
"Which you ne'er learnt the cunning to avoid.

"Besides you are not to be told,
"It soon will grow confounded cold,
"And you can ne'er your tender hide expose
"To frost and snows.

"Upon my soul I fear you'll feel it much;
"For you must be unseason'd to the blast,
"You who have all your winters past
"Within a nice warm comfortable hutch.

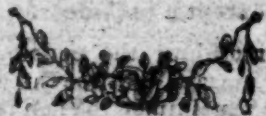
"Then while you may, my council take,
"And to your keeper straight go back,
"His pardon humbly to implore,
"And tell him you'll do so no more."

He scarce had ended, when the sudden cry
Of a loud pelting pawk
Approaching briskly at his back
Obliged him hastily to fly.

Puss doubtless tipt them all the double,
Or gave at least the curs some trouble,
But finding such an easy prey,
They snapt up Bunny in their way.

A two-fold moral here's convey'd,
That should with double praise be paid:
Imprimis, you are made to learn,
How folks of discontented turn,
O'er'y state they have not tried
Can only see the pleasant side.

You next are taught, by Bunny's fate,
Your powers not to over-rate,
He vainly thought himself a hare,
Think yourself only—what you are,



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